

# The Eclectic Theosophist

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AN OCCASIONAL NEWSLETTER FROM POINT LOMA PUBLICATIONS, INC.

P.O. Box 9966 — San Diego, California 92109

## SPEAKING OUT

As we approach the dawn and new day of the last quarter of our twentieth century and scan the Theosophical horizons, we view much that shows promise for a better hundred years to come. *Theosophical ideas*, defying direct measurement, but recognizable, have reached the minds of millions in ways that demand from them a testing in living, not merely a formula for dreaming.

Those who work in and for the Theosophical Movement, irrespective of group or lodge or society, see in this promise a flowering of seed sown when H. P. Blavatsky, with her stalwarts Colonel H. S. Olcott and William Quan Judge, founded the Theosophical Society in New York and directed once again the thought of the world "sun-ward."

That was 1875. Much has happened in the tempestuous decades now rolling up to a centenary anniversary. Much that is good, much that confirms the early promise. But how much has happened that is not good, that never should have happened? And how much still remains dark and murky in areas of Theosophical policy and effort? Wisdom and vision demand that achievement and error, and fruit of both, be recognized and assessed, that from their study tuition be gained. Today's clear light can offer challenge to us all to make renewed and valiant effort to better our great Movement, to free it from its areas of disrepute, to make it in every way respected and loved and wanted by millions crying for light and guidance.

We look not to the too far distant. We look to Now. And we are convinced that in our own country of the U.S.A., and in England and Holland and Germany and Italy and Sweden and Finland and Russia; in all of Europe, and in the continent of Australia, in Iceland, and in South Africa, and in South America—in what country not?—are those eager to respond to this challenge

A simple and first step is to speak out. With this in mind we lend the pages of this Newsletter, and through them we invite friends and fellow-Theosophists to say their say, speaking fearlessly, honestly, kindly, constructively. Surely it is the time to speak out. Surely it is the time for ALL Theosophists to work together for an eradication of the continuance of the fruit of error, born no matter of how well intentioned thought, and to seek to recognize truth and light where it is, to appreciate its value, and to find sound and practical ways for its application.

An article by Geoffrey Farthing, General Secretary for the T.S. in England, which came to our notice

through the pages of *The Canadian Theosophist*, July-August, 1970, and titled "What More Could We Want?", shows that we are not alone in thinking along these lines. We repeat here in substance a communication sent the C.T. Editors in response to this and published in their January-February, 1971, issue: Mr. Farthing raises questions, explicit and implicit, which should strike every reader with deepening and persuasive force as we view our world Theosophical picture. In the minds of Theosophists 1975 offers us a marker, as it were, at which point we may assess the path, the accomplishments, and the probable destiny of the Movement. Mr. Farthing says: "We are in a period of change and our Society is in a state of change." But, let us ask here and now, what is this change? Does it portend growth or dissolution? Is it in consonance with the ideas, the atmosphere, the spirit and intent, of the Original Program of the Founders of the T.S.? Have we wandered from that? To what degree? And if we have, is it yet possible to re-set our course? H.P.B. said that from the Theosophical Movement would spring the religions of the future. To what degree will these then be carriers of the pure Theosophy of 1875? To what degree will they reflect a jumble of mixed-up ideas, watered down, in some cases even distorted, from the original teachings?

*The Eclectic Theosophist* through its informal pages invites Theosophists around the world to contribute constructive thoughts directed to this subject. Successive issues of this Newsletter will contain one or more of such responses as space permits and interest dictates or persuades. It might be well for readers first to study H.P.B.'s masterly articles "What Is Theosophy?" and "What Are the Theosophists?" in *The Theosophist* (Vol. I, No. 1); also *Collected Writings* (Vol. 2). They provide key-notes and guidelines which cannot be ignored.

As a help to readers who may not have ready access to these articles we quote two passages "... the most important of our objects is to revive the work of Ammonius Saccas, and make various nations remember that they are children 'of one mother.' As to the transcendental side of the ancient Theosophy, it is also high time that the Theosophical Society should explain. With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is:—with it all. But if asked what it believes in, the reply will be:—'as a body—Nothing.' The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic inquiry. Visible representative of Universal Theosophy, it can be no more

sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another. The religion as the sign = of equality is not omitted, each member of the Society is an algebraical equation, in which so long is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncrasies of his people, or even with his own. Having no accepted creed, our Society is very ready to give and take, to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made . . . The very root idea of the Society is free and fearless investigation.

"As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature whether materialists—those who find matter 'the promise and potency of all terrestrial life,' or spiritualists—that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with 'an inspiration of his own' to solve the universal problems."

—"What Are The Theosophists?"  
*Collected Writings*, I, p. 100-103

A new Messianic cycle was ushered in 2160 years ago with the Age of the Fish. It was the birth-time of Christianity. What happened to the esoteric seed, the spiritual essence, of the Teaching of the great Avatara of that time? And now that we are in the throes and upsets and disturbances of another dawning great cycle, and faced likewise with its opportunities, what will be the fate of civilization in the two thousand years ahead in the sign of Aquarius? Will there be loss again of the esoteric core and heart-and-mind vitality of the Message? Let us realistically address ourselves to truthful answers to these questions.

We invite your views.

—W.E.S.

## POINT LOMA PUBLICATIONS, INC.

On January 22 Point Loma Publications, Inc. was chartered by the Secretary of State of California as a non-profit, tax-exempt religious and educational corporation.

Old residents of San Diego, recalling the days of world-wide activity of the Theosophical Institute on Point Loma during the first four decades of the century, will be interested to know of this revival of interest and of planned work which it is hoped will become a permanent feature of San Diego's cultural life.

Articles of Incorporation state that the main purposes of the corporation are "to publish and disseminate literature of a philosophical, scientific, religious, historical and cultural character, faithful to the traditions and high standards maintained by the Theosophical Society with International Headquarters formerly at Point Loma, California, under the leadership of Katherine Tingley from 1900 to 1929, and of Gottfried de Purucker, from 1929 to 1942: to pursue and perpetuate the aims of the original T.S., founded in New York City by Helena Petrovna Blavatsky, Col. H. S. Olcott, Wm. Q. Judge and others," as enunciated by them on October 30, 1875: "to collect and diffuse a knowledge of the laws which govern the Universe;" and to consider publication of the writings of current authors "in the fields of Theosophy in particular and of philosophy, science, history, religion and cosmopolitan culture in general."

Those interested in reading the complete Articles of Incorporation or other details may telephone the President, Mr. Iverson L. Harris (272-6248), or Secretary, W. E. Small (222-3291). Other directors of Point Loma Publications are Mrs. Carmen H. Small, Mrs. Helen K. Todd, L. Gordon Plummer, Mrs. Alice Eek, Dr. Bjorn Eek, and Kenneth R. Small.—*News release sent to San Diego, California, newspapers, February 14, 1971.*

All or any of the above officials will be glad to receive comments, questions, or suggestions relating to Point Loma Publications, Inc.

### Publication Plans and Other News Items

\*Within a few weeks we expect to have on hand for distribution copies of Iverson L. Harris's book *Mme. Blavatsky Defended*. Its price will be \$3.00. The continued current and vitriolic slanders against H.P.B. point to the necessity of the truth about her being more widely known. Mr. Harris's book is a strong voice raised in her defense. Its sub-title speaks for itself: "Refutation of Falsehoods, Slanders, and Misrepresentations Published by The National Broadcasting Company, Truman Capote, Walter Winchell, The John Birch Society, *Time Magazine*, and Others."

\*Walter A. Carrithers, Jr. of Fresno, California, who in 1968 founded The Blavatsky Foundation, has ably answered the most recent attacks against H.P.B. The last of these was a radio talk, broadcast by Station KTYM of Inglewood, California, "a barrage of false, indefensible and defamatory accusations against the character, work,

and teachings of Mme. Blavatsky," by Ron Wright, on November 27, 1970. To this Mr. Carrithers asked for and was granted equal time for a reply, which he gave on January 8, 1971. Those interested may receive copies, addressing The Blavatsky Foundation, P.O. Box 1543, Fresno, California 93716.

Point Loma Publications will also distribute Carrithers' revised and enlarged *Defense of H. P. Blavatsky*, written in answer to Gertrude Marvin Williams' *Priestess of the Occult* now issued in paperback by Lancer Books, Inc.

\*Victor A. Endersby's *The Hall of Magic Mirrors*, (Carlton Press, Inc., New York, N.Y.) appeared at the close of 1969, and is another not sufficiently known critical defense of H.P.B. Copies may be ordered direct from the author, Box 427, Napa, California, 94558.

\*Word has just reached us from the Theosophical Society in America at Wheaton, Illinois, that a book entitled *H. P. Blavatsky's Contribution to Modern Thought*

is in print at Adyar, India. Final publication date will probably be May. This is a collection of articles on the subject by various well-known authors in the theosophical field showing how the many-sided genius of H.P.B. affected markedly the thought of the Nineteenth and Twentieth Centuries.

\*The 1970 Blavatsky Lecture for the Theosophical Society in England was presented by Geoffrey A. Barborka of Ojai, California, in London, last May. Titled "H. P. Blavatsky, the Light-Bringer," it is issued as a pamphlet by The Theosophical Publishing House, Ltd., 68 Great Russell Street, London; W.C. 1. Copies may also be ordered from the T. S. Publishing Company at Wheaton, Illinois (P.O. Box 270).

\**Isis Unveiled*, Vol. I, we are assured by Boris de Zirkoff, Editor and Compiler of *Collected Writings of H. P. Blavatsky*, will be off the press before long, also probably in May. The second volume will not be ready until Spring of 1972. More about this and prices in a subsequent Newsletter.

## WIND OF THE SPIRIT

"Despite the agony and the sadness that we humans in our blindness feel, there is the wind of the spirit sweeping over the earth, rearranging, remaking, reshaping. And the agonies and sorrows that come, come from ourselves, blind humans that we are who will not enter into Nature's majestic processes, helping her, but instead oppose her, and in opposing her suffer . . .

"We ask why we suffer. We ask why these things have fallen upon us. In our ignorance of our own Higher Selves, and in our lack of a perfect confidence in the eternal laws of cosmic life, we assume, we take to ourselves, the duties of the avenger. What man knows enough to judge any other man unto the scaffold? So well are these principles recognized that there is not a civilized society today that recommends them. They all want justice; they all want to use reason. Why don't they use it? And using it, why don't they abide by it? Face facts if you want to know the reason of the suffering and agony, the terror and appalling privations that are upon us. It is no extra-cosmic god, nor intra-cosmic god, who has put these horrible things upon us, his blind children. *It is we ourselves* . . .

"It is well to remember that while our hearts may ache—and the man is inhuman whose heart today does not ache over what our brothers in humanity are everywhere enduring—remember, I say, that behind the suffering there is learning, that behind and beyond the present events there is a dawn. Let us as individuals, not merely as Theosophists, do our part in helping to bring the new day, when violence will be seen for the folly that it is, and the reign of justice and reason and fellow-feeling will be with us and around us. If not, we shall have a recurrence, and worse, of what now we are passing through, and after that another recurrence still worse

than the former, and so on to the remains of our civilization, until our civilized society will vanish in flame and blood.

"Those of you who may be alive to see the handwriting on the wall had better awaken.

MENE MENE TEKEL UPHARSINI!

Weighed, Weighed, Wanting—the Persians!

"The tragedy of Occidental society is that it has lost its trust in an abiding spiritual power in this world of ours, and Reason has lost its seat. This entire universe of ours is but an appearance, an outer shell, a physical body as it were, manifesting the tremendous forces at work on the other side of the veil of Nature; and no man, no demi-god, or god, can offend or oppose these powers with impunity. Law rules this world and sooner or later the gods will descend from their azure seats. Let us see that they come to us as envoys of happiness and peace, rather than with the flaming swords avenging overthrown innocence.

"You will tell me: 'You are preaching after the event!' But this is not true, for worse will come unless we heed. And these things have been told to mankind from immemorial time. The man who said, 'God and I are a majority against the whole world' was no flamboyant egotist. If we understand his meaning we realize what he meant.

"I have felt impelled to speak of the wind of the spirit blowing over the earth. It will extinguish all false lights; the true and the holy will but burn the brighter and will remain. Yet judge not. Things do not happen in a day. Perhaps it may be fifty years before we know at least something of the inner meaning of what is now coming upon us: of good, of ill; of high, or low! of pathos or of

bathos. But this that I have called the wind of the spirit is clairvoyant in the heavenly sense. It is the spirit of the Earth, if you wish, and its works are utter true. All that is grand and unselfish, I repeat, will live. What is false and selfish, this wind will not merely pass by, but mayhap overthrow. Put your whole trust in the divine power

behind nature and live in accordance therewith, and Nature will look upon you as working with her and therefore as her master and will make obeisance. Those of you who have ears to hear, hear!"—G. de Purucker:—*given in the Temple at the Point Loma Theosophical Headquarters in 1940.*

## A MILLION HEAR "VIEWPOINT" ON REINCARNATION

"NOS Television will present next Wednesday at 2320 on Netherlands 1 for the second time during this winter season a program of 'Zienswijze.' (The first had been on the subject of Yoga.)

"The subject will be Theosophy and Reincarnation, which will particularly put the question, Do we live more than once on earth?"

"It was especially the Theosophical Movement, founded in 1875 by Mme. Blavatsky, which brought and propagated the very ancient doctrine of rebirth in the West. The theosophical conceptions about reincarnation will be defended in this program by Mr. J. H. Venema as a representative of The School for the Study and Promulgation of the Esoteric Philosophy.

"As critical interrogators there will be present Mrs. E. J. L. Lantsheer, spiritual worker in the Christian Community (an Anthroposophic group), Father Dr. Ruud Lohman, pastoral theologian, also called the Netherlands Priest-yogin, and Dr. H. van Praag, psychologist and author of many books about philosophy and religion."

The above, translated from *Het Vaderland*, The Hague, Holland, November 10, 1970, will interest our readers. "Zienswijze"—"Viewpoint"—is a program of spiritual viewpoints presented over television station NOS, The Hague.

Mr. Venema wrote a correspondent in California: "All went well, and immediately after the broadcast, telephone messages came from many parts of Holland commenting on the program and expressing satisfaction; and these continued on the following morning. Several letters were also received. Life-sized pictures of H.P.B. and G. de P. had been flashed on the screen while we spoke. All listeners and viewers were told that they could apply for a free report on the proceedings. In this case, the address of our School was given and a notice of the literature I had mentioned: *The Secret Doctrine*, *Isis Unveiled*, *The Voice of the Silence*, *The Key to Theosophy*, etc. The television people assured me that this program was listened to by at least one million in Holland (and probably Belgium)."

Mr. Venema added in a later note: "Over 12,150 requests for the program were received by NOS. Many Masonic brothers had also viewed the program and all their comments were favorable. Our Secretary received many inquiries. Then, at our public meeting last Friday, November 20, with the subject, 'The Illusion of Death and What Happens to the Soul After Death,' we had to request the large audience to move into a larger hall to accommodate them all."

—Reprinted from *The Canadian Theosophist*, January-February, 1971

## THEOSOPHY FEATURED IN NEW CENTRAL UNIVERSITY LIBRARY

The February, 1971, Newsletter issued by Friends of the Library, University of California, San Diego, announces plans for the Open House/Dedication of the new Central University Library to be held the weekend of March 19-21. In the North Reading Room will be "San Diego Government Documents, Theosophy and Modern Literature Collections," and among Special Collections are listed Theosophy and Theosophical Societies.

This fulfills the more detailed statement published in the Library Friends' Newsletter of April, 1967, to-wit:

### THEOSOPHY EXHIBIT IN LIBRARY

The current exhibit in the Humanities Library is centered on the Theosophical movement which made Point Loma its headquarters from 1898 to 1942. This exhibit, which has been by far the most successful yet, has attracted a great deal of attention from students, staff and the community in general. Large numbers of Theosophists, some coming considerable distances, have visited

the Library to see this exhibit. Many of the older ones were actually students of Madam Tingley at the Raja-Yoga School in the early years of this century.

The heart of the exhibit is made up of volumes given to the USCD Library by Mr. and Mrs. Iverson Harris of Pacific Beach. This collection, known as the Iverson and Helen Marris Library and Archives of the Point Loma Theosophical Society, is one of the outstanding collections in the newly created Mandeville Department of Special Collections.

In the new Central Research Library, to be built in 1969, it is planned to have a special room or alcove set aside within Special Collections for the Theosophical collection, so that these materials can be used for study in an atmosphere befitting the collection. There it is planned to bring together in the future the books, periodicals, papers, scrapbooks, and paintings of the "Leaders" to form what will be the finest of our local history collections.